

HOLY SYNOD OF THE CHURCH OF GREECE

International Conference
on the Centenary of the Journal *THEOLOGIA*
1923-2023

Orthodox Theology *in via*
in the “Dematerialized Reality” of Late Modernity

Programme



Athens, October 11-15, 2023

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Making Theology in a world of mechanization

On the occasion of the 100th anniversary of the founding and continuous publication of the academic journal *Θεολογία/Theologia*, the Standing Holy Synod of the Church of Greece is organizing an International Theological Conference entitled “Orthodox Theology *in via* in the Dematerialized Reality of Late Modernity” with the participation of distinguished speakers from all over the Orthodox world.

Theology is commonly described as the fruit of Church’s constant vigilance and long-term struggle against concrete challenges and deviations. It attempts to interpret, in time and space, the divine Revelation, manifested in many ways and in many forms, as salvific truth for all Creation.

God’s repulsion to the hereafter and degradation of the suprasensible world, both occurred mainly during the modern times (cf. Enlightenment), left the sensible world dangling and led it to the contemporary fluidity, since it is not self-created. Contemporary man tries to confront the tide of fluidity by seeking a foundation in “mechanization”.

The challenges of scientific developments, technological progress, virtual “reality”, and biotechnology as well as the conditions of fluidity and multiple changes and crises that characterize our postmodern era, are redefining anthropological and cosmological parameters.

The era of the metaverse has already dawned promising the abolition of the physical limitations of space-time. “Augmented” reality, virtual world, technical environments are deconstructing, threatening and massively replacing the physical and social environment.

However, humanity seems unaware of the metaphysical background of technology in general and the more profound implications of its side effects. The whole issue is reduced to the level of use. Nevertheless, the appropriate use of technology does not touch its metaphysical background and certainly does not solve the problem because what could be the appropriate use of a weapon? Moreover, in a “post-fall” view, we cannot speak of the “neutrality” of technology, nor hope for its exclusive good use since human being is not without.

In the Genesis narrative, how humankind approaches the wood of the knowledge of good and evil (*Gen* 2:17: “but you must not eat from the tree of the knowledge of good and evil, for when you eat from it you will certainly die”), reveals that it perceives the possibilities of the whole creation in an exaggerated and unrealistic way. This particular “tree” in the beginning was unnoticed. Humankind first had to change its perception of God in order for the tree to have a proper existence. In other words, first the change of the relationship with God occurred, then the seeing of the tree comes, its observation, the discussion of its potentialities, and then the use – the eating of its fruits. First changes human being’s perception of God, and then comes his perception of creation, matter, and body. In other words, in the first stage, man changes his perception of God; in the second stage, he tastes the fruit of the tree and then realizes that he is naked. He saw his body naked for the first time. Before tasting the fruit, before using “knowledge of good and evil”, he had no experience of his nakedness.

We do not know exactly what humankind would be like if man had used his freedom in a different way. The Church Fathers make some interesting hints, but the fact is that humankind has since then entered that phase in which every choice by definition involves this duality of the experience of evil and good, and at the same time, the phase in which technology is inevitable.

The essence of this primordial alienation was the entry of humanity into the spectrum of self-referentiality, with consequences on multiple levels, especially that of death. Because of this alienation/self-referentiality, man could not take the necessary distance from himself to realize that his redemption from the vicious cycle of alternating experience of good and evil does not lie in his attempt to reverse, directly, the consequences of his choice as such, but in the rediscovery of his primary relationship with God.

Man had now entered the arena of survival, his nakedness standing menacing and revealing. He tried to deal with it instrumentally, casually, by sewing sheets. Nevertheless, he avoided getting to the heart of his problem, i.e. self-referentiality.

God knows this new, intrusive reality, reveals it, but does not proceed to “demonize” it – on the contrary, He immediately defines it: “By the sweat of your brow you will eat your food” (*Gen* 3:19); “so the Lord God banished him [...] to work the ground” (*Gen* 3:23). Later on, He will also give “technical instructions” for the construction of Noah’s Ark and the Ark of the Covenant, i.e., he will give humankind the knowledge and skills, but with them the limit, the direction to follow. Nevertheless, man has built the Tower of Babel...

Since the very beginning, God announces the coming, the sending of someone who will *crush the head* of the serpent and the serpent *will strike his heel* (*Gen* 3:15). He seeks to establish a relationship with man on an ontological level in order to have the affirmation by the humankind concerning the Incarnation, the restitution and divination of the human nature.

This is the mission that Christ accomplishes. In the interim between history and the eschaton, the majority of humankind will insist on the instrumental treatment not only of its unavoidable needs but also of its ontological “needs”, i.e. its ontological perspective. Another small portion (the Church as the body of Christ) chooses to deal radically with the consequences by approaching the cause that caused them, which is summed up in: “but seek first his kingdom and his righteousness, and all these things will be given to you as well. Therefore, do not worry about tomorrow, for tomorrow will worry about itself” (*Mt* 6:33-34), citing as an example the birds of the air and the lilies of the field, which do not “work” for their food or clothing, but God takes care of them. *For ourselves, and one another, and all our lives in Christ, we commit ourselves to God.*

Contemporary man finds it difficult to comprehend that technology in its essence is something different from instruments and their use. But philosophers and scientists have spoken and pointed out this difference. Martin Heidegger (*Die Frage nach der Technik*, 1954) has for decades warned: “the essence of technology is in not itself something technological”. As Spiros Kyriazopoulos put it, (Cf. *The Origin of the Technical Spirit*, Athens 1965, p. 15), technique “does not appear in our time as the property

of the technician alone but is the attitude of man within the world [...]. Technique is therefore not simply the set of mechanical objects, but the way in which modern problems are formed as well as the method of solving them, and from this point of view the precondition of human essence. For this reason, the discourse of technique does not refer to things but to human being; it is not a discourse of technical work, but of the technical spirit". Therefore, technological achievements represent the technical spirit, they are consequences and its expressions but they are not identified with it.

We must consider the obvious: no technological innovation and development is neutral. Every new technology overturns the previous order of things. It does not matter how we use a new instrument. Even the so-called "appropriate" use subverts our perception of the world until that moment. Our consciousness, behavior, and thinking adjust to the possibilities and get used to the conveniences it provides.

The most profound and latent function of technology is to hide and disguise. Its essence refers to the purpose of the tool. Every tool contains a purpose that is dictated by the need for a function. Furthermore, the purpose of the tool exists beyond its use. The focus on use takes the discussion away from the essence of technology, which is defined by man's attitude toward God and nature. The use does not sanctify the end, just as the end does not sanctify the tool (or the instrument). Technology as an attitude to life is a consequence and a factor of a different perception of humanity, the world, and God.

The "technologization" of human life is now universal and takes on soteriological, existential, ontological dimensions. Belief in technological progress and the facilitation it provides take on in the here and now characteristics of a messianic nature, weakening and undermining any traditional expression of religiosity. In view of the above, a crucial question arises: To what extent is the essence of our theological tradition altered through the mediation of technology?

The antinomy of contemporary culture lies in the fact that on the one hand it remains materialistic and on the other hand it projects a dematerialized, virtual model of life. In its very core, contemporary

civilization, by detaching itself from matter and becoming dematerialized, devalues matter to such an extent that one wonders whether the Incarnation becomes “unnecessary” and the transformation of matter according to Christ becomes unattainable.

Faced with these complex issues, Orthodox Theology reminds us that contradictions will not be resolved within history or by history. This declaration has ontological value. Theology does not exist to accuse, to attack, but to discern the boundaries of beings, as Tertullian would say (e.g. *Ad Nationes*, *De carne Christi*, etc.). Even the weeds are allowed to grow among the healthy shoots. Today, he is called upon to critically define the presuppositions of the technical spirit as an attitude of life that seeks redemption with the created, and to announce an authentic proposal for life on a planet in danger of total destruction. Once again, the theological discourse of the Church is called upon to rescue and highlight the value of matter and the body, “for which” Christ “died” (*Rom 5:8*) and rose again, defining the vital truth of life in Christ.

Alexandros Katsiaras
Secretary of the Organizing Committee

Wednesday, October 11
(Metropolitan Cathedral of Athens)
Launching Ceremony¹

18.30-19.00: Opening of the Conference² in the presence of
H.A.H. Bartholomew I, Archbishop of Constantinople and Ecumenical Patriarch
H.E. Ms. Katerina Sakelaropoulou, President of the Hellenic Republic
H.B. Ieronymos II, Archbishop of Athens and All Greece

19.00-19.30: Keynote lecture
Chrysostomos Stamoulis (Dean, School of Theology, Aristotle University of Thessaloniki)
From the material to the dematerialized world. How did we get here?

Thursday, October 12
(Megaron, the Athens Concert Hall, Nikos Skalkotas Hall)

Session I
Reading and Interpreting the Patristic Tradition Nowadays

Chair: H. E. Symeon, Metropolitan of Nea Smyrni –
Professor Konstantinos Kornarakis

9.30-9.50: **Miltiades Konstantinou** (Professor Emeritus, Aristotle University of Thessaloniki)
The Unity of the Old and New Testament as a Prerequisite for an Orthodox Hermeneutic of the Bible: Traditional and Modern Hermeneutics in Dialogue

1. Due to space constraints, participation in the opening session of the Conference will be by persons invitations. Subsequent sessions (Megaron The Athens Concert Hall) however, will be open to the public.
2. The Primates and the delegates of the Orthodox Autocephalous Churches will address their greetings to the Conference participants during the various sessions.

9.50-10.10: **fr. Sergio Mainoldi** (Lecturer, Università di Salerno)

Patristics Struggle against Gnosticism as a Key of Reading Contemporary Integral Transhumanism

10.10-10.30: Discussion

10.30-10.50: **Paul Gavrilyuk** (Professor, St. Tomas University, Minnesota)

Three Twentieth-Century Retrievals of Patristic Theology: Georges Florovsky, Vladimir Lossky, and Alexander Schmemmann

10.50-11.10: **Paul Ladouceur** (Lecturer, University of Toronto)

Patristic Tradition and Traditionalism in Modern Orthodoxy

11.10-11.30: Discussion

11.30-12.00: Coffee break

Session II

*Orthodox Theology in the Face of the Challenges of History:
Does the Past predetermine the Future?*

Chair: H. E. Dorotheos, Metropolitan of Syros –
Professor Emeritus Georgios Martzelos

12.00-12.20: **Dimitrios Moschos** (Professor, National & Kapodistrian University of Athens)

Church History in the Spiritual Landscape of Late Modernity

12.20-12.40: **Edward Siecienski** (Professor, Stockton University)

Dogmatic History as Ecumenical Task

12.40-13.00: **Vasileios Makrides** (Professor, Universität Erfurt)

Orthodox Christianity between Modernity and Postmodernity: Critical Overview of a Multifaceted Issue

13.00-13.30: Discussion

13.30-15:00: Lunch break

Session III

Orthodox Theology Nowadays

Chair: H. E. Athenagoras, Metropolitan of Ilion –
Professor Nikolaos Manghioros

15.00-15.20: **Elias Assaad Kattan** (Professor, Münster Universität)

Orthodox Theology and Philosophical Hermeneutics

15.20-15.40: **Charalambos Ventis** (Assoc. Professor, National &
Kapodistrian University of Athens)

Orthodoxy and Reflective Thinking: a Steep but Feasible Theological Venture

15.40-16.00: **Stylianos Tsompanidis** (Professor, Aristotle University of
Thessaloniki)

*The Necessity of the Incarnation: the Contribution of Orthodox Theology to
the Ecumenical Path towards a Just and Sustainable Society*

16.00-16.30: Discussion

16.30-17.00: Coffee break

Session IV

Divine Worship in the Age of Digital Reality

Chair: H. E. Georgios, Metropolitan of Kitros –
Professor Panayiotis Skaltsis

17.00-17.20: **Basilius Groen** (Professor Emeritus, University of Graz)

Interactive Web 2.0 and the Liturgy “from below”

17.20-17.40: **H. G. Maxim, Bishop of Western America** (Professor,
Holly Cross Greek Orthodox School of Theology)

Virtual Communication and the Truth of Existence

17.40-18.00: **fr. Stephanos Alexopoulos** (Assoc. Professor, Catholic
University of America)

*Divine Worship between Theology, Piety and Digital Reality: Some Thoughts
and Concerns*

18.00-18.30: Discussion

19.00: Music Concert: in (Alexandra Triantis Hall)
“For the Oecumene”
Concert of Greek folk music
arranged for symphony orchestra and choir in a world premiere

Friday, October 13
(Megaron, the Athens Concert Hall, Nikos Skalkotas Hall)

Session V

A Brave New “Digital” World: Is There Any “Good” in it? (I)

Chair: H. E. Gabriel, Metropolitan of Nea Ionia –
Professor Emmanuel Karageorgoudis

9.30-9.50: **H. E. Ierotheos, Metropolitan of Nafpaktos**

Theological Discourse between Dematerialised Reality and Materialism

9.50-10.10: **Konstantinos Petsios** (Professor, University of Ioannina)

Viewing the World as a Vision: towards a New Meta-Physics?

10.10-10.30: **fr. Brandon Gallaher** (Assoc. Professor, Exeter University)

Godmanhood vs Mangodhood: An Eastern Orthodox Response to Trans-humanism

10.30-11.00: Discussion

11.00-11.30: Coffee break

Session VI

*The “Imago Dei” in the age of Artificial Intelligence
and Digital Technology*

Chair: H. E. Demetrios, Metropolitan of Kefallenia –
Associate Professor Nikolaos Ksionis

11.30-11.50: **Panayiotis Christias** (Assoc. Professor, University of Cyprus)

Power, Artificial Intelligence and Decision

11.50-12.10: **Telis Tymbas** (Professor, National & Kapodistrian University of Athens)

Technology, Capitalism and History: The Relentless Desire of an Artificial Intelligence, the Accumulating Passions of Nature's Creatures

12.10-12.30: Discussion

12.30-12.50: **Charalambos Tsekeris** (Senior Research Fellow, National Center for Social Research / EKKE, Athens)

Human Self in the Maelstrom of Digital Reality

12.50-13.10: **Mariyan Stoyadinov** (Assoc. Professor, University of Veliko Tarnovo)

Technology and Alienation

13.10-13.30: Discussion

13.30-15.00: Lunch break

Session VII

Ecclesiological Challenges of the Postmodern World

Chair: H. E. Hieronymos, Metropolitan of Larisa –
Professor Emeritus Vlassios Pheidias

15.00-15.20: **fr. Cyril Hovorun** (Professor, Stockholm University)

Toward an Ecclesiology of the Future

15.20-15.40: **fr. Radu Bordeianu** (Assoc. Professor, Duquesne University)

Experiential Ecclesiology in Digital Age

15.40-16.00: Discussion

16.00-16.20: **David Heith-Stade** (Lecturer, Universität Wien)

Beyond Autocephaly: Models of Local Church in the Canonical Tradition for the Post-modern Era

16.20-16.40: **H. E. Gregorios, Metropolitan of Peristerion** (Professor, National & Kapodistrian University of Athens)

The Extramundane Manifestation of a Dematerialized Reality in the Materialized and Dematerialized Post-Modernity

16.40-17.00: Discussion

17.00-17.30: Coffee break

Session VIII

A Brave New “Digital” World: Is There Any “Good” in It? (II)

Chair: H. E. Platon, Metropolitan of Lagada –
Associate Professor Apostolos Kralidis

- 17.30-17.50: **Christos Terezis** (former Professor, University of Patras)
Reading Terms of the Alienating Interventions of Modern Technology in Personal and Collective Life according to Jean François Lyotard
- 17.50-18.10: **H. E. Kyrillos, Metropolitan of Krini** (Professor, National & Kapodistrian University of Athens)
The Concept of Virtual and Digital Reality in Other Religions
- 18.10-18.30: Discussion
- 18.30-18.50: **Stephanos Zafeiriou** (Professor, Imperial College, London)
Reflections on the Metaphysical, Philosophical and Theological Origins of Artificial Intelligence
- 18.50-19.10: **Calliope Rigopoulou** (Professor Emeritus, National & Kapodistrian University of Athens)
Art, Technology, and Image
- 19.10-19.30: Discussion

Saturday, October 14

(Megaron, the Athens Concert Hall, Nikos Skalkotas Hall)

Special lecture (Amphitheater Nikos Skalkotas)

Chair: Professor Kirki Kefalea

- 9.30-10.10: **fr. Nikolaos Loudovikos** (Professor, University of Ioannina)
The Techno-Monkey and Truth: is a Modern Hermeneutics of Orthodox Theology Possible?
- 10.10-10.15: Discussion

10.15-14.00: Papers in parallel sessions

Hall MS 3.2

Chair: Dr. Jelisei Heikkilä (PhD in Theology)

10.15-10.35: **Theophilos Ambatzidis** (PhD in Theology)

The Demand for Human Upgrading as a Challenge to Christian Anthropology

10.35-10.55: **Achilleas Dellopoulos** (PhD in Theology)

Contemporary Human Being not as a Meta-human but as a Natural Human Being in Christ: The Contribution of Orthodox Theology

10.55-11.15: **Demetrios Choïlous** (PhD in Theology)

“Come, let us build ourselves a city, with a tower that reaches to the heavens”: Artificial Intelligence and the Person: Evolution or Hubris?

11.15-11.35: **George Kounnousiis** (Teaching Staff, Theological School of the Church of Cyprus)

Modern Human Being in Digital Age: Anonymous Individual or Named Person?

11.35-12.00: Discussion

Hall MS 3.3

Chair: Nikolaos Tzirakis (Professor Emeritus
National & Kapodistrian University of Athens)

10.15-10.35: **Panayiotis Thoma** (PhD in Theology)

From the Immateriality of Mediated Xommunication to Psychosomatic Methexis: Hints for the Importance of Incarnation in Contemporary Culture

10.35-10.55: **Dionysios Skliris** (PhD in Greek Studies)

Consciousness, Corporeality and Intelligence in the age of the Internet of Objects and Bodies

10.55-11.15: **Ioannis Koutsosimos** (PhD in Theology)

The Time of Human Being, the “place” of God-man

11.15-11.35: **Spyridon Vougiouklakis** (PhD in Theology)

Artificial Intelligence in the Face of the Orthodox Approach to the Concept of Person

11.35-12.00: Discussion

Hall MS 3.4

Chair: fr. Aristarchos Grekas (Assistant Professor,
National & Kapodistrian University of Athens)

10.15-10.35: **Konstantinos Kotsiopoulos** (Professor, Aristotle University of Thessaloniki)

Multiple Modernity? Late Modernity or Postmodernity? Sociological and Theological Ambiguities

10.35-10.55: **Kerassenia Papalexiou** (Laboratory Teaching Staff, National & Kapodistrian University of Athens)

The Artful Wisdom of Athena in the Myth of Prometheus versus the Technical Spirit of Late Modernity

10.55-11.15: **Konstantinos Siomos** (DM)

Technologies of the Future and their Effects on Society and Human Behaviour

11.15-11.35: **Ioannis Xidakis** (PhD in Theology)

Religion and Neo-mythological Worlds in Video-games

11.35-12.00: Discussion

Hall MS II

Chair: Athanasios Kapsalis
(Professor, Ecclesiastical Academy of Athens)

10.15-10.35: **Vasileios Tsigkos** (Professor, Aristotle University of Thessaloniki)

Human Being as a “Whole” in Orthodox Theology and Life (Response to the challenges of the digital age)

10.35-10.55: **Vasileios Christodoulakis** (PhD in Law)

A Genetically Determined Salvation?

10.55-11.15: **Maria Pazarski** (Laboratory Teaching Staff, Ecclesiastical Academy of Athens)

Human Being as God's Creation and Artificial Intelligence

11.15-11.35: **Stavros Fotiou** (PhD in Theology)

An Ecclesial Dystopia: the Possibility of a Digital Church

11.35-12.00: Discussion

Amphitheater Nikos Skalkotas

Chair: Athanasios Glaros (Assoc. Professor National & Kapodistrian University of Athens)

10.30-10.50: **Georgios Steiris** (Professor, National & Kapodistrian University of Athens)

The Anthropological Challenges of Post-humanism

10.50-11.10: **Ioannis Mastrogeorgiou** (Sp. Secretary of Long-Term Planning, Presidency of the Government)

Artificial Intelligence and Human Being, an Attempt to Comprehend

11.10-11.30: **Dimitrios Orphanidis** (President of the Athens Court of Appeal)

Homo Sapiens Cyborg Sapiens? Fourth Industrial or First Biotechnological "Revolution"? The Elucidation of a New Mythology

11.30-12.00: Discussion

12.00-12.30: Coffee Break

Amphitheater Nikos Skalkotas

Chair: Georgios Filias
(Professor, National & Kapodistrian University of Athens)

12.30-12.50: **H. E. Nikolaos, Metropolitan of Mesogaia and Lavreotiki**
Artificial Intelligence (ChatGPT): Bioethical and Theological Concerns

12.50-13.10: **Konstantinos Belezos** (Professor, National & Kapodistrian University of Athens)

Chatting with an AI machine about Orthodox Theology

13.10-13.30: **Apostolos Nikolaidis** (Professor Emeritus, National & Kapodistrian University of Athens)

Contemporary Technology as Religious Substitute

13.30-14.00: Discussion

Hall MS 3.2

Chair: fr. Dimitrios Bathrellos
(Visiting Professor, Emory University)

12.30-12.50: **Antonis Smyrnaiois** (Professor, University of Thessaly)

Scientific Imagination and Orthodox Theology: Convergence, Coexistence or Counterpoint?

12.50-13.10: fr. **Amphilochios Miltos** (PhD in History and Theology)

The Realisation of the Church in the Age of Dematerialised Reality

13.10-13.30: **Triantafyllos Boltetsos** (PhD in Theology)

The Pastoral Care of the Church in Late Modernity

13.30-13.50: **Makis Andronopoulos** (Journalist – author)

The Invisible Side of Technology in Public Space and the Shadowing of Democracy. The Role of the Church in the Age of Artificial Intelligence

13.50-14.00: Discussion

Hall MS 3.3

Chair: fr. Panteleimon Tsorbatzoglou (PhD in Byzantine Studies)

12.30-12.50: **Petros Panayiotopoulos** (Assistant Professor, Aristotle University of Thessaloniki)

Theological and Philosophical Considerations for the Use of Digital Technologies in the Parish Context

12.50-13.10: **Andonis Touloumis** (PhD in Architecture) - **Katerina Michalopoulou** (PhD in Architecture)

The Orthodox Worshipping Experience: the Encounter of the Spatial and Temporal Dimension of Corporeality with Immaterial Reality

12.40-13.00: **Viktoria Panteri** (PhD in Theology)

The Return of the Departed to Virtual-Digital Life as “Psychosomatic Resurrection”

13.00-13.30: Discussion

Hall MS 3.4

Chair: Demetrios Kyriazis (DM)

12.30-12.50: **Georgios Panagopoulos** (Professor, Ecclesiastical Academy of Athens)

Russian “cosmism” and modern “transhumanism”: the dystopian eschatology of N. F. Fyodorov (1828-1903) and the Modern Futuristic Technolatriy in an Orthodox Theological Perspective

12.50-13.10: **Dimitrios Oulis** (PhD in Theology)

“Not without my Cell Phone”: Preliminary Reflections to a Communicative Theological Anthropology

13.10-13.30: **fr. Augustinos Bairachtaris** (Assoc. Professor, Patriarchal Ecclesiastical Academy of Crete)

Post-modernity, Technological Evolution and Modern Man: the Fall of the Berlin Wall and the Rise of Personalised Privacy

13.30-14.00: Discussion

Hall MS II

Chair: Emmanuel Doundoulakis (Professor, Patriarchal Ecclesiastical Academy of Crete)

12.30-12.50: **Anna Koltsiou-Nikita** (Professor, University of Thessaloniki)

The Texts of the Orthodox Church in Digital Form: Implications, Challenges, Concerns.

12.50-13.10: **Mando Malamou** (PhD in Comparative Philology)

With the Ring of Gygis in the Hard Adolescence of the 21st Century: Consequences of Technological Progress on the Impressionable Adolescence.

13.10-13.30: **Irene Christinaki** (Professor, National & Kapodistrian University of Athens),

The Two Vienna Manifestos (1929, 2019) and the Question of Robotic Behaviour

13.30-14.00: Discussion

14.00-15.30: Lunch break

Session IX (Amphitheater Nikos Skalkotas)
Faith and Science: Re-approaches and Redefinitions

Chair: H. E. Chrysostomos, Metropolitan of Mani –
Christos Karagiannis (Assoc. Professor, National & Kapodistrian University of Athens)

15.30-15.50: **Gayle Woloschak** (Professor, Zygon Center for Religion and Science)

Faith, Science, Mystery in the Orthodox Church

15.50-16.10: **Christos Christodoulou** (Assistant Professor, National Technical University of Athens)

Is Science Neutral?

16.10-16.30: **Vassilis Karapostolis** (Professor Emeritus, National & Kapodistrian University of Athens)

When Consciousness is Tempted by Sight

16.30-17.00: Discussion

17.00-17.30: Coffee Break

Session X (Amphitheater Nikos Skalkotas)
Theology in Front of the Ontological and Ethical Dilemmas of Technology

Chair: H. E. Panteleimon, Metropolitan of Maroneia –
Associate Professor Vassiliki Stathokosta

17.30-17.50: **Theophanis Tasis** (Lecturer, Alpen-Andria Universität)
Artificial Intelligence and Human Values

17.50-18.10: **Stavroula Tsinorema** (Professor, University of Crete)

Are there any ethical limits to the use of scientific achievements and technologies and why should there be?

18.10-18.30: Discussion

18.30-18.50: **Dimitrios Bekridakis** (MA in Religious Studies, N.K.U.A.)

Deus ex machina: Religion and Theology in the Age of Deus Technologicus

18.50-19.10: **Zambia Agrimaki** (PhD in Modern Greek Literature, University of Crete)

Beyond Good and Bad Usage: The “Self-fulfilling Prophecy” (?) of Science Fiction Narratives

19.10-19.30: Discussion

19.30: End of the Conference – Concluding remarks by the Director of the Publication Sector, His Grace Philotheos, auxiliary bishop of Oreoi

Sunday, October 2023

7.00-10.30: Divine Liturgy (Metropolitan Cathedral of Athens)³

3. After the end of the Divine Liturgy, there will be a guided tour for the speakers of the Conference in the Reliquary Museum of the Metropolitan Cathedral of Athens by the protopresbyter fr. Thomas Synodinos.